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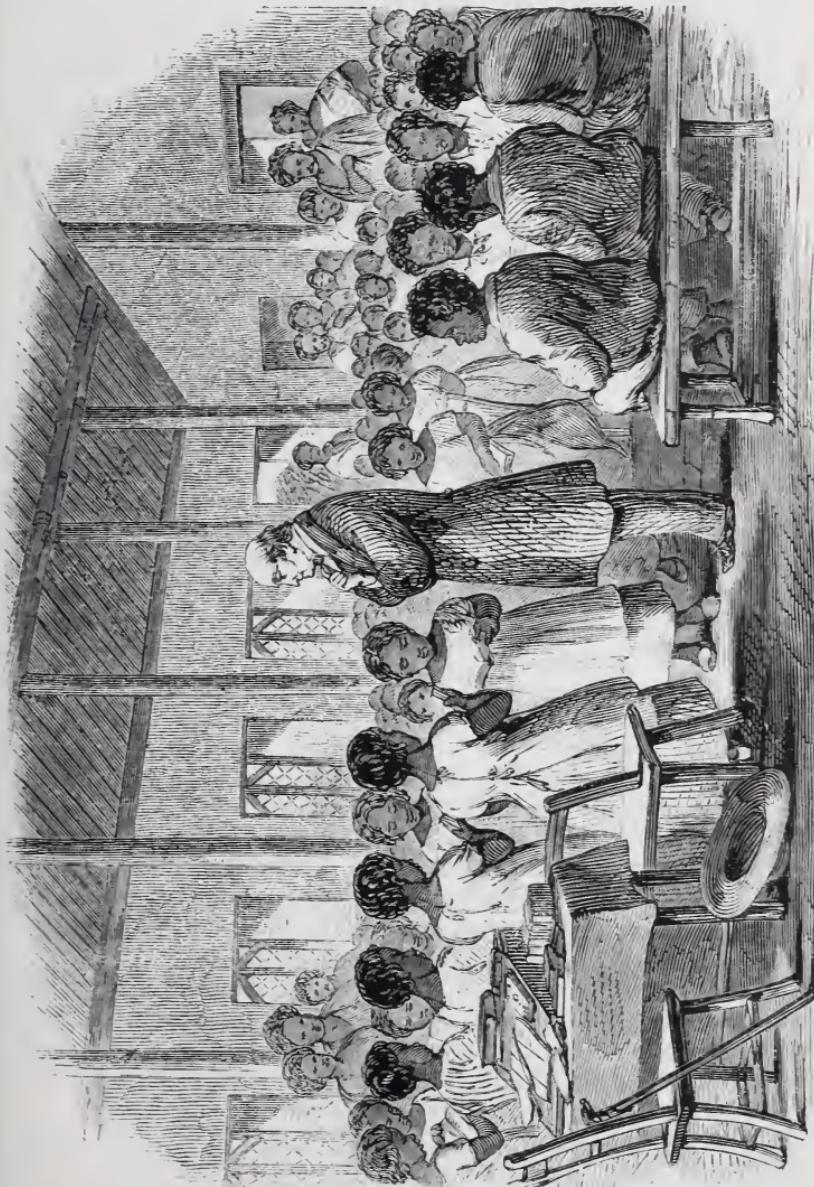


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No. CCLXI.]

[FEBRUARY 1, 1858.

THE  
Missionary Magazine  
AND  
CHRONICLE.



JUVENILE ANNIVERSARY AT HUAHINE.—(SEE PAGE 32.)

## EXTENSION OF THE SOCIETY'S MISSIONS IN INDIA.

IN common with all classes of their countrymen, the Directors of the London Missionary Society have watched the progress of the disastrous mutiny in India with deep solicitude. But the peculiar and important duties devolving upon them increase this solicitude; for while they believe that the fearful evil has been permitted by Divine Providence for the accomplishment of great ultimate good to that land, they nevertheless feel that it entails upon those who are "put in trust of the Gospel," an urgent obligation to augmented efforts for the evangelization of its inhabitants.

Under this conviction, they deemed it their duty to submit the subject without delay to the serious consideration of the representatives of the Society's Auxiliaries, at a meeting of the town and country Directors, specially convened at the Mission House, Blomfield-street, on Tuesday the 19th inst. At that meeting, which was large and influential, the following resolutions were unanimously adopted:—

1. That the deeply affecting events which have occurred in Northern India during the last year, in connexion with the Mutiny of the Bengal Native Army, demand, from every section of the Protestant Evangelical Church, a great increase of zeal and liberality in extending the blessings of the Gospel throughout that vast Empire, as the best and only security for its future peace and prosperity.
2. That the London Missionary Society, having for the last half century employed devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness, and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at the least Twenty additional Missionaries, to aid in carrying onward this great enterprise.
3. That, as the accomplishment of this object would involve the expenditure of £5000 in the passage and outfit of the new Agents, and a regular increase in its expenditure of more than £6000 per annum, it is absolutely necessary that a Special Appeal should be made to the zeal and generosity of the Society's friends, to enable the Directors to meet the first two years' outlay, and also for a permanently enlarged liberality to render the Society's Annual Income equal to this great increase in its expenditure.
4. That, in order fully to present the importance and urgency of the proposed effort, a Public Meeting of the Members of the Society be held in the Metropolis at the earliest practicable period; and that its friends throughout the country be also urgently invited promptly to adopt suitable and energetic measures, by holding public meetings or otherwise, in furtherance of the object.
5. That, in adopting the preceding Resolutions, the Directors cherish an entire and prayerful reliance on the Divine Redeemer the Great Head of the

Church, to sanction and prosper their humble endeavours for the extension of his Kingdom by disposing the hearts of his people liberally to contribute the free-will offerings required for the enterprise—by raising up well-qualified Evangelists, willing to consecrate themselves to this great service—by guiding them to their appropriate fields of labour—and, by the outpouring of his Holy Spirit, rendering their various efforts successful in the conversion of the Heathen, and the establishment of his kingdom.

At the same meeting the Directors resolved to petition Parliament to withdraw its countenance and aid from every form of idolatry in India, and no longer to exclude the Christian Scriptures from the Government schools, and to recommend their constituents to present similar petitions.

ARRANGEMENTS FOR THE PUBLIC MEETING ARE IN PROGRESS, AND THE DIRECTORS EXPECT TO ANNOUNCE THEM VERY EARLY IN THE ENSUING MONTH.

### INDIA.

IN several preceding Numbers we have given extracts from the correspondence of our Missionaries, describing the progress of events in the disturbed districts, their own trying experiences in connexion with those events, and their opinions in reference to the causes of the revolt, and the anticipated effects of those new principles of government which are likely to be introduced upon the re-establishment of the British supremacy.

In resuming our extracts, we feel great pleasure in stating that those of our correspondents who occupy Stations in the North-West Provinces, in the near vicinity of the late scenes of terrible conflict, are now, in the gracious providence of God, relieved to a great extent from apprehension and anxiety, and while recording their grateful sense of past deliverances, have been enabled to collect their scattered people, and to recommence the work of Christian instruction with zeal and alacrity.

In a letter to Dr. Tidman, under date Benares, 16th November ult., the Rev. James Kennedy writes:—

"I have much pleasure in acknowledging the receipt of your kind and sympathizing letter of October 10th. We were sure we had the deep sympathy of the Directors and of our Christian friends in England, and the expression of that sympathy is very cheering and gratifying to us. Throughout our troubles and perils the thought that prayer was made without ceasing unto God for us by thousands of God's people in our native land was inexpressibly delightful and supporting to our spirits. In the peace we often enjoyed when danger seemed most

imminent, and the faces even of the hopeful gathered blackness, we felt as if these prayers offered up on our behalf were being answered. On one occasion, when with the excellent Missionaries of the Church Missionary Society here, with whom, since the commencement of our troubles, I have spent many a happy hour in Christian intercourse and in supplication to our Heavenly Father—as we rose from our knees, the senior Missionary said that he felt as if a blessing were descending on us in answer to the fervent prayers of our brethren in England;

and he spoke the sentiments of us all. How wonderful, too, has been our preservation! We cannot look at the past memorable months without adoring the goodness so signally vouchsafed us. The more we know of the perils we have escaped—the more intimate our acquaintance with the plottings of our enemies, and the circumstances which led to their defeat—the more reason we see for the exercise of ardent gratitude to our great Deliverer. We can with all propriety say, with Israel of old, 'If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quickly when their wrath was kindled against us.' Well does it become us to bless the Lord, 'who hath not given us as a prey to their teeth.' On several occasions we saw the light of the returning day shining on us in peace and safety with as much surprise as Peter found himself at large away from his prison and from Herod's grasp—so imminent was the risk, in the opinion of the best informed, of our being attacked in the course of the night. On two different nights, when our force was very weak, large bodies of armed men were actually marching to attack us, when they hesitated, halted, and retired. May God give us grace that we may render again according to the benefit done unto us! We have passed through very peculiar discipline, and I trust the remaining part of our lives may show that we have improved under the teaching of our Heavenly Father. We cannot but anticipate the largest good to poor unhappy India from the prayers offered up on its behalf. The interest awakened by the startling events of this year will, we trust, be sustained. India will surely have henceforward a place in the minds of British Christians more worthy of its deep necessities, its debased condition, and its relation towards us, than the place hitherto assigned it. Prayer will lead to new effort, and effort put forth in the spirit of prayer will be blessed. What does India need for its deliverance from the dark superstition and debasing vice which have formed a character at once so beastly and satanic as to have, when displayed, astonished and horrified the civilized world, but the Gospel of God's grace carried home by God's Spirit to the

understandings, hearts, and consciences of its inhabitants? How can they believe except they hear the glad tidings? How can they hear these tidings except those come to them who are sent by God, and sustained by his people, to whom he has committed this great undertaking? How can these messengers of the truth discharge their high duty except they be upheld by the Spirit of God? How can their message when delivered penetrate the heart of their hearers except that heart be opened by the same Spirit? How can we expect such results except in answer to fervent, persevering, believing prayer? When we hear of so much prayer being offered up, well may we rejoice in such an omen of good, and well may we anticipate the dawning of a joyful day. Instead of giving way to despondency, well does it become us to brace ourselves anew for our Master's work, in the full assurance that our labour will not be in vain. Satan will be again defeated. He doubtless intended, by this rebellion, to drive the Gospel from India; but he has only prepared the way, as often before in the history of the Church, for its wider diffusion.

"It is quite unnecessary for me to give you an account of the events transpiring in Northern India. The newspapers furnish the requisite information in the greatest abundance. We have a few sad, sad months before us. There is too much reason to fear that blood will be shed like water. Whatever our feelings may be, we cannot but approve of punishment inflicted on the monsters who have disgraced humanity; but they cannot suffer without involving others in suffering. The community are suffering now to a mournful extent. Then our own countrymen are almost daily falling, though not in the frightful manner in which they did at first. Scarcely a day elapses but we hear of one and another killed. There is too much reason to fear that every successive mail will for some months carry desolation to many a family in England. God, in mercy, shorten these days of bloodshed and of strife.

"As to our own city, there is still much uneasiness, although the public mind is too much exhausted to be stirred as it formerly was. The whole of the south of Oude is

swarming with armed men, whose avowed object it is to visit us. The Goorkhas are in the adjoining district of Jaunpore, acting as a breakwater against this torrent. Within the last four weeks there have been two bloody engagements in the Jaunpore district with the Oude rebels, who, though beaten, are gathering again in great numbers. Last week several of their agents were caught in our city, and one of them coolly acknowledged he had come to arrange for the Oude army, which might be expected here in a fortnight! About 300 English soldiers are now daily passing

Our next extract is from a letter of the Rev. M. A. Sherring, of the Mirzapore Mission, who, under date 17th November ult., observes:—

“ Since writing my last letter, the Station of Mirzapore has passed through a series of troubles very similar to those which I have repeatedly described in my letters to you. Rebels from Behwr have been constantly coming into the south of the District on their way to Banda, where Koor Singh had collected together a large force. I am happy to say that this force has been lately completely routed and dispersed by the troops under the lamented Colonel Powell, who fell in the engagement, and a number of Jacks under Captain Peel. Nevertheless, rebels are still passing through our district, and evidently have not been cowed by the defeat of their comrades. Last week one detachment passed on, another is behind it, and a third is behind that. Our English troops were long ago removed from Mirzapore, having been drawn away by the more urgent demand for troops at Cawnpore and Lucknow. Subsequently our Madras troops were ordered away for the same reason. The entrenchments were then for a few days in charge of the jail-police, but have been since entrusted to the care of a police levy, which has been recently formed in this division, under Captain Catania, a gentleman of Italian extract. This force consists of Native Christians from several Missions in this neighbourhood, of Goorkhas, Hindoostanis, and others of various races, and numbers nearly 400 men. The levy is, doubtless, loyal, but its organization is at present imperfect. It is on this force, and on their own spirit and courage, that

through Benares, and, if requisite, a considerable army may be speedily gathered, so that I do not think there is any ground for apprehension. If the Oude rebels had some time ago acted on the offensive, as they are now doing, Benares would be, humanly speaking, now in their possession. But here, too, our God restrained them. We are now more and more resuming our work in its former mode. The people are beginning to hear us with a quietness and composure we did not expect. I am thankful to say that we are all in the enjoyment of good health.”

the residents of Mirzapore have of late had to depend. You will be able somewhat to realize our position when I remind you of the constant presence of rebels within a few miles of Mirzapore, and of the mutinous Sepoys of the 47th N. I. in our very midst. I will give you one instance of the circumstances in which we have been placed. A detachment of mutineers, with elephants and horses, came to Ghorawal, a town 30 miles distant, and were then quietly proceeding away from us towards the river Behwr. Suddenly they returned to Ghorawal, having been recalled, it was reported, on the invitation of the 47th to come and join them in an attack on Mirzapore. It was at once thought that the rebels, knowing the weakness of the Station, and satisfied that a new levy of a police corps would be unable to stand for a moment before disciplined Sepoys of the regular army, might possibly contemplate a descent on the place. It was difficult to assign any other reason for the return of the force. The magistrate sent a notice round to the European residents of the station, calling upon them, in case of an attack, to assemble in the entrenchments, and animate the police levy by their spirit and bravery. I had intended taking the native Christians into the entrenchments with me. My soul was sad and distressed, as it has often been under similar circumstances, as I meditated on the prospect of the entire Mission—the churches, the school, the bungalows, the Christian houses, and all the property, being shortly one mass of

ruins. It was a season for prayer and supplication before God. There was still a heavenly Friend to go to, even though a cruel and savage enemy was near at hand. Through the great mercy of the Lord we were delivered from this danger also. The enemy, after a time, renewed their journey without approaching nearer.

"This is a specimen of the many alarms to which we have been exposed. If we could only get a few British troops to occupy the entrenchments, we should, I believe, be altogether free from alarm, and be as comparatively tranquil as the residents of Benares. It is my strong opinion that as soon as Lucknow is well relieved the Government will send troops to Mirzapore, or take some means for its better security. It is with this belief, and with this hope of relief, that I have recalled my family from Calcutta, where my dear wife was suffering much from ill health arising from the dampness of the climate. I met them all at Ranegunge, and brought them to Benares, where they are remaining in the house of my dear friend the Rev. J. F. Cobb, of the Church Mission, who brought his wife from Ranegunge on the same occasion. I trust they will be able to return to Mirzapore shortly. As a Missionary's family should be the last to leave a station where danger exists, so I think it should be amongst the first to return to it when that danger has subsided. Fighting is still going on at Jaunpore and Azimgurth; but, notwithstanding this, there can be no doubt that all this part of the country lying at some distance from Oude as far as Rewah, and including it, is becoming gradually tranquillized.

"When I look upon the past and the present, upon all the dangers we have escaped, and upon all the terrible disasters and afflictions which have visited this portion of India, I cannot but feel that the Lord has been indeed very merciful to us Missionaries, and to our Missions in Benares and Mirzapore. It has been a season for great humiliation, for much prayer, for energy of character, for courage, and for decision. Personally, I can say that I have felt it good to be afflicted, and to be in trouble and danger.

"I am now getting the press, which (for

safety) was for a long time buried, once more into order, and the Mission is gradually assuming its old character. A considerable addition has been made to the Native Christian community of Mirzapore through the presence of the police levy, some of the Sepoys of which are, as I have before observed, Native Christians. The congregation on the Sabbath is most refreshing. So numerous an assembly of Native Christians in our Mission church I have rarely seen. It is surely a new era in the history of India when a Native Christian officer marches a band of Native Christian Sepoys to the house of God on the Sabbath-day.

"I am happy to say that the attendance of scholars in the Free School is on the whole pretty good. The natives are recovering from the idea they at one time entertained, that if their children came to the Mission-school, they would be blown up some day together with the school.

"At present the catechists do nothing in the city in the way of preaching to the people. The city is still too excited for this; but I hope that before long this important department of Missionary labour also will be resumed.

"I am sorry to say that I get little support for the Mission from the station. The personal troubles and expenses of the residents are too great for me to hope for much aid from them. Food of almost every description is approaching what is commonly termed a famine price, and the destitution existing on every hand is frightful. May the Lord graciously avert the calamity of famine, which seems to be impending! About 70 persons receive a small sum every morning in the Mission compound, which is contributed by the station, of which I am the almoner. The magistrate—a man of singular benevolence—has an assembly of nearly four thousand poor people every Sunday morning in his compound, to whom he distributes sums of money amounting in the month to I believe upwards of 500 rupees, or £50. This is a noble example of philanthropy and Christian love.

"You will have seen, I dare say, various accounts of Gorruckpore, which is in the hands of the rebels. My old friend, the Rev. H. Stern, Missionary of that place, was

compelled to flee to Benares. A few days since I received a note from the magistrate of Allygunge, a place upwards of 100 miles from Gorruckpore, to say that 145 Native Christians, in great destitution, had reached Allygunge, having escaped from Gorruckpore and from all the dangers they had met with on the road. He stated, moreover, that a subscription had been set on foot in their behalf, to which some British sailors—

I suppose some of Captain Peel's brigade—had contributed 40 rupees. Mr. Stern left in a boat yesterday for Allygunge, to make arrangements for the poor Christians of his Mission. The Christians of Mirzapore might have been in the same sad condition as their brethren at Gorruckpore. Oh! how great and wonderful has been God's mercy towards us!"

The following quotations are from a letter of the Rev. Colin Campbell, labouring at Bangalore, a Station happily so far distant from the revolted provinces as not to have been affected by the recent disturbances; but the statements and remarks of our Missionary Brother will be found interesting as an exposition of his views regarding the origin and character of the revolt—the absence of all sympathy with the movement on the part of the general population, and the strong grounds there are for believing that the Gospel has in effect taken deep root in India, and that the wonderful events now transpiring will, in the providence of God, ultimately tend to accelerate its diffusion through the length and breadth of the land.

Writing in October last, Mr. C. observes:—

REMARKS ON THE SEPOY MUTINY.

"We have reason to be thankful that, during all these disturbances, we have been kept in perfect peace; there has been no outbreak in this part of the country. There were great fears that there would be, especially at the time of the Mahurum, and during another Mussulman feast a few weeks before it; but, through the vigilance of the authorities, and by the kind care of our Almighty Guardian, all passed off quietly. We often felt ourselves in danger, as it was impossible to say, in such times, how far the flames of rebellion might spread. The horrors perpetrated in the north-west, and their probable effect on the troops and the people in our neighbourhood, were constant topics of conversation among all classes of people. The excitement was intense and long continued, and every night, as we retired to rest, we thought of the possibility of an attack before the morning; and when the morning came, and found us still alive and undisturbed, our first thoughts were accompanied with a peculiar feeling of gratitude to Him who gives his angels charge over his people. It was to us a matter for thankfulness that all the time neither my dear wife nor myself felt particularly alarmed.

My own feeling was similar to what I often experience in the time of a terrific thunder-storm, or when cholera is raging in the vicinity. There is a sense of danger, and death and eternity seem to be brought peculiarly near. But while there is a solemn awe upon the spirit, a deep sense of unworthiness, and an earnest desire after the grace that is in Christ, there is a calm trust in God, and a sweet conviction that not a shaft can hit without his permission, and that, come what will, it will be well with us. We therefore felt secure under his protection and care. But our hearts have been much grieved on account of those who were in less favourable circumstances; we have sympathized with and prayed much for them. And before the rebellion is entirely put down there may be much loss of life, and many grievous sufferings to be endured. We hope, however, that the worst is over, and that, in answer to the prayers of the Lord's people, both here and at home, peace and prosperity will soon be restored, and the British power established on a firmer basis than ever. Whatever be the plans and measures adopted by the politicians and rulers of this world for the future management of affairs in this country, we know

that the Lord will bring good out of the evil that has occurred, and will so order it that every thing will be made to further the interests of his kingdom.

"A great deal has been said about the causes of the mutinies. It would be superfluous in me to enter into this question; but I may remark that I cannot agree with some who attempt to show that Missionary efforts, and other efforts to spread Christianity in India, have nothing to do with the matter. I doubt not there are many other causes at work, and the principal ones may be those of a political nature; but it is clear that, as a people, we are hated for our Christianity, and we are both feared and hated on account of our persevering efforts to spread the Gospel among them. There is no system of religion so intolerant as that which we labour to introduce. It admits of no rival and no associate. Its aim is to destroy Mohammedanism and Hindooism in all its forms, and to reign absolute and alone. It cannot be wondered at, therefore, that those whose interest or wish is to keep up the old systems should take alarm at the progress every where made in educational and Missionary efforts, and stir up those who are in any way under their influence to resist the movement, and to destroy the hated English people out of the land. But it cannot be. The Lord has purposed to set up his kingdom here, and who can disannul it? For this his hand is stretched out, and who can turn it back? No device could now put a stop to the movement. Even the banishment of Missionaries from the country, which no Government could safely attempt, would only be a partial check to the spread of truth. The Lord has already a native host of warriors whom he could make valiant for the truth, and through whom he could work deliverance and accomplish a signal and glorious triumph, though European Christians were all obliged to leave the country. The precious seed of the Word has been widely spread, and it never can perish—it will grow and bring forth abundant fruit in spite of all the efforts of earth and hell to root it out or check its growth. But, as things are likely to proceed, let the English and local governments do what they please about their educational schemes, and

with respect to the part to be taken by government officials in reference to religious institutions, &c., so long as Missionaries are allowed to labour, as they must be, and so long as Christian people reside in the country and continue in ten thousand ways to exert an influence on the Heathen and Mussulman population around them, so long will the kingdom grow and take root among them. It is an onward movement, which no created power can successfully resist. The people know this; the well disposed among them are glad at the prospect of the deliverance which it holds out to them; but the wicked and the oppressors tremble for the consequences, and thoroughly hate all who help it forward.

#### THE PEOPLE UNAFFECTED BY THE PUBLIC DISTURBANCES.

"During all the time that these events have been transpiring, it is remarkable the reserve maintained by the heathen in Bangalore with respect to them. Except on two or three occasions, when vague hints were thrown out with respect to the present state of things in the north-west, no one ever ventured to speak to me on the subject. And so I found it when on a mission tour last month, all the people were perfectly silent on the subject. When I found this, I began to speak to them about it, as I was desirous to know how they viewed it, and was astonished to find how little it seemed to concern them. The thing is at a distance, and they have a pretty strong conviction that the Company's Government will remain secure, and that therefore they will be allowed to dwell in peace. As for the sufferings of others, they have little sympathy for them; if the evil is kept at a distance from themselves it is enough for them.

#### NOTICE OF PREACHING AND ITINERANT LABOURS.

"There has been no interruption in our preaching in consequence of these disturbances, and I cannot say that I have observed any great difference in the manner in which the people have listened. There is a great deal of opposition to the truth, but I do not know that this is in any measure to be ascribed to recent events. It is now as it has always been during the course

of my labours—some seem to hear gladly, and others manifest all the enmity of the carnal mind. Paul (the Native Assistant) very much complains of this. He says that many revile him much, and tell him that they do not want to hear any thing about this new way; that he should consider it enough to have lost caste, and become spoiled himself, without seeking to spoil other people; and that all his efforts to convert the Hindoos will be of no avail—that none will change their religion except outcasts that can get a living in no other way. He is often discouraged, and in his journal the description of a day's labour often ends with the remark, 'But they did not give their hearts to God,' referring to those whom he may have got to listen a while to him.

"I lately visited two or three large towns, and Paul and Noah, who accompanied me, went to some of the smaller villages in the neighbourhood of those places. Great numbers have thus heard the truth, to whom his privilege is seldom granted. At Dodda allapora, I had a great deal of discussion, both with Hindoos and Mussulmans; but though some came forward to maintain their cause and to oppose the Gospel, the general impression produced on my mind is, that the enemies of truth shrunk from countering us, and seemed to feel the weakness of their cause. At that place two men, who appeared to have strong convictions, came to speak with me at the igallow. One of them came alone, and versed about two hours. The other also came alone, but unfortunately (as it appeared to me) he was soon joined by another Brahmin, who was by no means so favourably disposed. They both remained, however, for several hours; and though the main possessed hostility, he may have

got good from what he heard. Such opportunities of entering fully into the doctrines and precepts of the Gospel, and answering their objections, are very precious. The two of whom I speak as impressed favourably, appeared to be very desirous to become Christians if they could only do so without making an open profession, by breaking caste, and putting away their heathen marks. In other words, they fear the enmity of the world, and the reproach of the cross. At the same place five or six men came together, who manifested something of the same state of mind. This is so far cheering, as it shows that there is something of a spirit of inquiry among them, a dissatisfaction with their own systems, and a conviction that there is something superior in Christianity, and something far more suitable to their state and character as sinners. May the Lord deepen such impressions, and make them result in the conversion of multitudes. I am sure that there are many in such a state of mind throughout the country, and therefore we may be nearer the time of a great and general change than any of us are aware. At all events, all our labours are preparing the way for this. I have no more doubt of this, than I have that the sun shall rise to-morrow; and therefore, however little fruit I may see of my labours now, my desire is to labour unto the last in this glorious and good cause. It is an honour and a privilege to be so engaged. I sometimes tell the natives this, that we know we shall prevail at last, and that therefore, whether they will now receive our message or not, nothing but sickness or death will put an end to our testifying of the grace of God; and that, when I and those now associated with me are in our graves, or rather in our Father's house above, others will succeed us till they as a people are turned to the Lord."

## CUDDAPAH.

### BRIEF ACCOUNT OF RHODA, A NATIVE CONVERT IN CONNEXION WITH THIS MISSION.

transmitting the following narrative, the Rev. Edward Porter, under 23rd November, ult., observes:— You will perceive from the history of this interesting woman, how the

Lord is graciously working in the hearts of this people, leading one of a city, and two of a family, and bringing them to Zion, thus fulfilling the many earnest prayers which have been put up to Heaven for their conversion. I am happy to tell you that in the village where she resides, (Boorgala) there are six heads of families who appear to be under serious impressions, and who have heartily renounced all idol worship."

" Rhoda, whose former name was Nullamah, is an inhabitant of Boorgala, of the Brahminical caste, a large village about 90 miles N. W. of Cuddapah, in the Bellary Zillah. She is about 40 years of age, and for a long time followed the religion of Sceva. After many years' practice in this superstition, she found no rest in her mind; in consequence she was led to seek for bliss by other means. She therefore resolved, in company with some of her neighbours, to visit other heathen shrines, thinking by this to obtain merit. She travelled to the famous temple at Veerupachy, also to Shreelapurontum, where the golden image of Vishnu is worshipped. Afterwards she went to the golden temple of Venketishvurudoo, at Tripaty, a holy shrine about 60 miles S. E. from Cuddapah, much frequented by the Hindoos of Southern India. She went in company with some neighbours to this celebrated temple, and presented some offerings to the god Venketishvurudoo. As soon as they entered the temple the priest addressed the idol as follows:—

" Here are thy servants, O god, who are come to visit thy presence; accept their offerings." As soon as he uttered these words, he sprinkled water on some flowers which were placed on some sticks held in the hand of the image. As these sticks, from the nature of the wood, curled up when the water touched them, the flowers in consequence fell down. At this the worshippers present expressed much surprise. Nullamah also was much surprised; but when she saw all the tricks behind the image, and how it was the flowers fell from the hand of the image, she ceased to wonder. Then she took the same kind of sticks and some wax likewise. She stuck the sticks to the wax, and fixed the wax to a stone. After she called all her friends to the place, and prayed to the idol as the priest did, she then sprinkled some water on the

sticks, which made them to curl up, and so the flowers fell to the ground.

" When her neighbours saw this they were much surprised, and said, ' Nullamah how is this?' Then she explained the tricks of the wicked priests to them. Then they said, ' Why did you not explain these things before, then we would not have presented our offerings, or have submitted to the advice of these deceivers.' After this she again returned to her own village, having travelled upwards of 150 miles in vain. Some time after this, a native of the Smith caste came to Moses, one of our Catechists, to inquire about the true religion. Moses gave him Christian instruction, and sent him on to Cuddapah, that he might receive further knowledge, and have an opportunity of seeing our worship, &c. He came to Cuddapah, and after making good progress in the knowledge of Christianity, he was, at his own earnest request, publicly baptized by Mr. Porter in the Mission Chapel, in the presence of a large congregation. After his baptism he returned with a copy of a part of the Word of God in his own language. Here he made known the glad tidings of salvation to his neighbours. Nullamah heard from him the good news, her heart was impressed, and she resolved to visit Cuddapah to see and hear more of this good way.

" She left her village and came on to Venboorlah, one of our out-stations, where Moses, one of our Catechists, instructed her in the great principles and facts of the Christian religion. When she heard this wonderful story of the cross, with great surprise she said, ' Oh, I never heard such a wonderful history as this.' Since that time she heard the instructions of the Catechist with great joy. Having manifested a great desire to see Cuddapah, Moses came to this interesting inquirer to see us at our bungalow.

"Nullamah was rather afraid to see a white lady, having never conversed with one before; but Moses told her not to be afraid, as Mrs. P. would be very kind to her. She came accordingly, and we were much pleased to see this interesting woman, whose heart, we believe, the Lord has touched. She is a person of modest and retiring disposition, and appears of a sorrowful spirit. Mrs. P. took her by the hand, and told her to sit down on the mat, as she would like to converse with her about religion.

"She then said how much she had been impressed with the wonderful story of the Saviour's love; that she thought this must be the true way, and that she wished to be baptized in his name. Mrs. P. reminded her that her caste would go if she were baptized. Nullamah replied, 'Never mind, my soul will last longer than my caste.' Mrs. P. replied, 'But your husband, what will he think of it?' She replied, 'True, I must tell him, and I hope he will come too.' 'But suppose he says no, what then will you do?' 'I must come without him; my soul is of more consequence than my husband.' She was then told that if she were baptized she would take the name of Christ, and must walk in his holy ways. She replied, 'Oh, that is what I want, I have seen enough of sin in my former ways. To become holy is the reason why I have gone to so many temples, but these journeys have done me no good.' After the Sabbath service, she said to Mrs. P., 'Oh, this is joy, to meet all the people of God for worship, and the singing, and the instruction. I am all joy.' She afterwards came again to the Mission House, to take leave of us. She was advised by Mrs. P. to defer her baptism until she had received further instruction in the principles of the Gospel. The next time she came she appeared as happy as ever. She sat down and had a long talk with Mrs. P. Among other things, Mrs. P. asked her how she felt when she was sick. She replied, 'Very happy. I thought I should go to Jesus and see God. How many miles I have walked to see God, but all in vain.' Mrs. P. then asked her how she felt when

she was a heathen and in sickness. She replied, 'Oh, all fear, all dark. Sometimes I thought my spirit would go away altogether; at other times, I thought my spirit would go into some beast or insect, or it would be hunted down here and there by other spirits.' 'But now, Nullamah, how do you feel?' 'Oh, now it is peace inside, such peace!' Mrs. P. reminded her that she would have much trouble after her baptism, from her heathen neighbours. She replied, 'Yes, I think so. The heathens will not let me draw water from the well. Never mind,' she said, 'I can drink of the waters of salvation, (alluding to the story of the woman of Samaria, which she had heard read to her,) and I can get a little water from the river, which is common to all. They will not give me fire either; but never mind: I must take care not to let mine go out. However, I must be baptized in the name of Jesus; I love Him and rejoice in His salvation, and I must bear His name, cost what it may.' Afterwards she was examined by me in reference to her views of Christian truth, and as her answers were satisfactory, it was decided that she should be baptized at the Mission Chapel. Moses asked Mrs. P. what name should she take at her baptism. Mrs. P. suggested Rhoda. The Catechist replied, 'Yes, that is very good, for she is a messenger of good news;' and when he asked Nullamah she at once consented. She was, in accordance with her earnest desire, publicly baptized by me in the Mission Chapel, on Lord's Day, in the name of the Holy Trinity, in the presence of a large congregation. Truly the lines of our British poet may apply to her:—

'Now will I tell to sinners round  
What a dear Saviour I have found,  
I'll point to his redeeming blood,  
And say, "Behold the way to God."'

"Let me entreat your prayers, and those of British Christians, on behalf of this interesting convert, that she may continue steadfast unto the end, and be the means of bringing many other wanderers to a saving knowledge of Christ and His salvation."

## POLYNESIA.

### ISLAND OF HUAHINE.

THIS Mission settlement, which, within a recent period, was the scene of turmoil and strife, occasioned by the lawless proceedings of a few turbulent spirits, is now once more in the enjoyment of peace and prosperity. The Rev. Charles Barff, writing under date 18th May ult., gives a pleasing account of the last Missionary Anniversary, in which numbers of the people and their children, under the presidency of their Christian chief, united with cordiality and affection to manifest their attachment to the Gospel, and to present their offerings on its behalf.

"We have just completed our thirty-ninth Anniversary of the May Meetings," writes Mr. Barff; "and I think it was among the most interesting we have had on Huahine for some years past.

"On the 13th of the month we had a large congregation, when the Missionary sermon was preached, from Isaiah ix. 23. The next day we had a large congregation; Teururai, our excellent young chief, was called to the chair. After singing and prayer a number of speakers addressed the meeting with much life and energy. Towards the close the offerings contained in the list were laid by, each on the communion table, before the president, and the meeting closed, as it began, with singing and prayer.

"But the 15th was to me the most interesting day; the children, to the number of 120 boys and 180 girls, from the different schools, all assembled in the chapel, very neatly dressed. After singing, prayer, and an address, 140 of them repeated chapters from the Bible, in classes. Afterwards, the senior class read in John, and a small reward was given to the best reader; the writing books were brought forward and examined, and a small reward was given to the best writer [*see Engraving*]. After closing with singing and prayer, the children walked in procession with the flag of the island; and the day closed by all the people of the island sitting down to a rural feast in a large open

space near the King's house. The tables were all covered with neat white calico, and furnished with plates, knives and forks, &c., and all the tables shaded from the sun by handsome canopies of patch-work, the work of females whose parents were first taught to use the needle by Mrs. Ellis and Mrs. Barff.

"Many good and pious addresses were delivered during the feast; and Mrs. Barff and I were agreeably surprised towards the close, by the proposal of the young men and women from Buaoa, Naea, and Maroë, to come and pay their public respects to us, by shaking hands, and each bringing a small present in their hands; a token, they said, of their joy at our being still with them. The meeting closed with singing and prayer, about sun-down.

"A messenger has just arrived from Maiaoiti, to invite me to pay the yearly visit. We leave (D. V.) as soon as the wind favours. He says the island has partially recovered from the destruction made by the gale last year.

"Teururai (the chief) and his wife left here to-day for Raiatea, to attend the death-bed of Tamatoa.

"I am happy to say the Lord has favoured us with a measure of prosperity; a goodly number have come forward as candidates for communion, who are hopefully changed characters."

## RAROTONGA.

AMONG the natives of the Pacific Islands, not a few eminent for station and influence have been led, in common with their people, to profess the

Christian faith; some, indeed, with a view only to secular advantage, but others from a well-grounded conviction of its truth and supreme importance. Of the latter class was Makea, who, by her unaffected piety and consistent conduct, worthily sustained among the people of Rarotonga the character of a Christian ruler.

In a letter, dated 1st September ult., the Rev. A. Buzacott gives some interesting particulars concerning the last illness and death of this excellent person.

"During the past year," writes Mr. Buzacott, "death has robbed us of one of our brightest ornaments in the church; our beloved queen died on the 4th of June last. She had for some time been severely afflicted, but, till within a short period of her departure, we fondly hoped that she would recover. She herself, however, long before said that it was her decided opinion she should not recover. My daily visits to her were performed with a melancholy pleasure. I have often found it good to be there; to the last her mind was calm, and she appeared to be quietly waiting for the glory that should be revealed. Around her bed she frequently assembled her brothers and their children to exhort them to follow her example, and we hope the impressions produced on her brother Daniel, who succeeds her, will be permanent. Since her death his character has altered much, and we hope he will continue to rule in the fear of God. On the morning after her death we went to take a last look at our late beloved friend. She was laid out in state in the central room, on a mattress covered with a number of clean mats, and black native cloth laid on the floor. A smile still rested on her features; around her sat her numerous friends, who frequently gave vent to their feelings by bursts of wailing. While we were there, many of them related with much feeling her acts of kindness and love, her zeal in the cause of Christ, and untiring earnestness in trying to benefit the female members of the church, whom she met weekly for prayer, in addition to the duties of her own Bible class. All felt that the island, the church, and the Mission family, as well as her own immediate relatives, had indeed lost a friend. The opportunity was improved by a few words of exhortation to all present to follow her, as she followed Christ.

"On the 6th, the funeral took place. About

9 o'clock, A.M. a large number were assembled, and the procession was formed. Teaoa and Teava, two native teachers, walked first, followed by all the students and teachers; then all the male members of the church, followed by myself and Brother Gill; then the coffin, carried by eight of her tenants, and the pall supported by the principal chiefs of the island. Her adopted daughters, Tahau and Mary Anne, followed the corpse; then her brothers, with their wives; then my wife and daughter, and the Mission children; then the more distant relatives; then her dependents, and members of her class, and other female church members. It was a large and mournful procession. The pulpit and gallery of the chapel were covered with black cloth; and, after the corpse had been placed in front of the pulpit, and all had taken their seats, a hymn was sung, and Mr. Gill read a suitable portion of scripture and prayed. Another hymn was then sung—a translation of 'Hear what the voice from heaven proclaims,' &c., when I addressed them from Hebrews x. 4. (She) 'being dead yet speaketh.' The occasion was a most solemn and impressive one. Makea was then borne to her last resting-place, and deposited in the family sepulchre, to await, with her dear father, in sure and certain hope, a resurrection to eternal life.\*

"On one of my visits to the late queen she gave me twelve and a half dollars, as her subscription to the London Missionary Society. Knowing that she had not much cash, I said, 'Is not this too large a sum for you? Can you well afford it?' 'O yes,' she replied; 'it is but a small sum; I have spent much more on myself.'"

\* A beautiful monument, or cenotaph, has been erected to her memory, near the principal entrance of our congregational church, a sketch of which I hope to be able soon to forward.

## SOUTH AFRICA.

## KNAPP'S HOPE, KAFFIRLAND.

EFFORTS for the spread of the Gospel among the Kaffirs have been uninterrupted, and, as will be seen from the subjoined communication, not without tokens of encouragement. But, in addition to the various obstacles of a more or less formidable nature, which hinder the progress of truth among that people, we regret to learn that at some of the Mission stations the people are at present suffering from severe privation ; and, in reply to an urgent appeal on their behalf, the Directors have granted a measure of relief.

In introducing the following extracts of a letter from the Rev. F. G. Kayser, who has long laboured in the patience of hope for the evangelization of the Kaffirs, it should be premised that, as English is to our venerable correspondent a foreign language, we have, in order to render his statements more perspicuous, to some extent modified the phraseology.

"When," writes Mr. Kayser, under date 7th Oct. ult., "I look back upon the events of the past year, I must now say that the Lord has made it to end well, by causing His word to be felt by many of the Kaffir nation. Numbers of them, who passed our settlement, driven by the pressure of hunger into the colony, have confessed that that Word, so often announced by us, was true, and that the predictions of their own prophet have been falsified. Not long since, when one of our deacons tried to reason with them at their kraals, reading portions of the Scriptures to them, they replied, 'You must now leave us alone, we will go through with what we have begun.' So, indeed, they did go through with it, and, as a nation, were broken to pieces, and thus the Lord turned their prophet's counsel into foolishness. But, distressing as the state of things may be among the Kaffirs as a nation, we have been favoured with seasons of rejoicing, and especially in the month of February last, when a meeting of several native churches was held here for united prayer and consultation. There were present on the occasion members from the Wesleyan and Presbyterian Churches, who with one mind fraternized with the members in connection with our own Society, collected from five different places. It was indeed a joyful spectacle, and led an aged member to exclaim, 'Oh, see what God hath wrought !' I looked and wept for joy. On their own proposal, a collection was made for the repairs of our chapel.

"I am sorry to say that at the present time our people are very much straitened for

want of food, arising from the loss of their first crop of meal by the worm. Some of them have been obliged to go in search of work into the colony until their new crops are come in. From this cause the attendance on Divine worship has been diminished, but still not fewer than eighteen inquirers have come forward, mostly young people, of whom two have left for other places, and two others will soon be received by baptism.

"The day-schools, comprising 105 pupils, under the care of my son, have been well attended, and progress has been made.

"The Fingoes at Piet's Place are still prospering. Their place of Divine worship is too small to contain them all on the Lord's Day. During the year they have raised towards the support of two teachers, £19 10s. The Kaffirs at Jan's place are also prospering, the attendants on public worship on the Lord's Day being too numerous for the means of accommodation. These people have raised £16 15s. towards the support of two teachers. Having obtained from the chief, Kama, grants of garden ground at the Kieskama, above the station, and at the Dede, opposite, they are preparing to leave, some of them immediately, and the rest in the beginning of 1858. This movement will probably lead to the formation of two out-stations ; the one at the Debe being close to the spot where Dr. Vander Kemp began his first mission among the Kaffirs. At the three places under our charge, nine persons have been admitted to the Church during the past year."

## MADAGASCAR.

THE friends of the Society will learn, with emotions of no ordinary pain and sorrow, that the Native Christians on this island have recently become the victims of another persecution, apparently more vindictive and cruel than any that preceded it. The main facts of the case are, unhappily, too well accredited to leave any room for doubt as to their substantial correctness; but, owing to the extreme hazard, at such a crisis, of any attempts on the part of the suffering Christians to communicate with their distant friends, the information we have now to convey is necessarily very scanty, both as regards the originating cause of the persecution, and the extent to which it has prevailed. The following facts, however, derived from unquestionable sources, may be entirely relied upon.

In the course of this fresh outbreak of heathen rage which followed the expulsion of a number of Frenchmen from the capital of the island in July last, thirteen persons were stoned to death, the heads of the sufferers being afterwards fixed on poles, and their wives and children reduced to slavery; between fifty and sixty were subjected to the ordeal of the Tangena, or poisoned water, of whom eight died under the operation; nearly sixty were bound in chains, of whom two had died; while a number more had been reduced to slavery.

The announcement of these tragical events cannot fail to be an occasion of surprise, no less than of poignant grief, to the minds of our friends; since they were doubtless prepared, by the tenor of former reports, to anticipate a gradual relaxation of those coercive measures to which the Christians were exposed; and that the time might not be distant when the island would once more be laid open to Missionary effort. It has, however, pleased God in his mysterious providence to disappoint, for the present, these sanguine expectations, and in a way calculated to call forth the tenderest sympathies of all who look and long for the redemption of Madagascar from the ruthless hand of the oppressor.

## DEATH OF MRS. COX.

WE have received from the Rev. John Cox, of Trevandrum, South Travancore, India, the mournful intelligence of the death of his excellent and devoted wife. For upwards of three years the subject of this notice had suffered more or less severely from the symptoms of pulmonary consumption; and, during that long and trying interval of suspense, every means that professional skill and affectionate solicitude could devise, was resorted to, in the hope of prolonging her valuable life; but, in the early part of November last, it became evident that her end was drawing near, and on Sunday the 15th of that month she literally fell asleep in Jesus—for, having fallen into a sweet natural slumber, while in that state she gently, without visible movement or audible sound, departed to her final rest.

After giving in fuller detail the incidents connected with the long illness of his beloved wife, Mr. Cox proceeds to remark :—

“ Of her spiritual state there was never a doubt. From the time when she gave herself to the Lord, in connection with the church at York Street, under the Rev. George Clayton, she was *indeed* the Lord’s handmaid. During the severity of the disease the poor shaken body acted on the mind, and she several times said to me that she could not realize the prospect of actually entering heaven so clearly as she wished ; but still her faith never failed, and she could always enjoy peace through the precious blood of Jesus that cleanseth from all sin.

“ Were I to mention her valuable qualities and genuine acts by which her faith was testified, my testimony would be thought partial ; but all who knew her will admit that strict conscientiousness and self-devotedness were in her prominently developed. Whether as a daughter, a wife, a mother, or a Missionary, with her whole heart she sought before God to know what was her duty, and, that ascertained, nothing could turn her from the performance of it. When prevented by weakness from direct personal labours she was still active with her pen, and in April, 1856, she composed and had written in Malayalam letters of advice for the wives of our native agents, and gave a copy to each one, enjoining on them to read it once a month. And, even beyond her strength, she used to have some of the school girls in her room, to speak to them for the good of their souls. And still, when the voice failed, often have I seen the tears flowing from the eye which fondly gazed on the children of her care, and testifying to the silent prayer which was offered for their salvation. Thus fully and faithfully unto death did she for nearly twenty years in this country serve her Saviour, and, from love to him, perform every duty in every relationship. She at last awaited His call ; almost the last words she said to me were, ‘ When Jesus pleases he will take me.’ And now that Saviour has called her to Himself in glory, and she has rejoined two beloved children, Elizabeth and Catherine, who went before, and accounts of whose faith their dear mother wrote for the ‘ Juvenile Magazine.’

“ While smitten and mourning as I am, ought not my hope to prevail ? Yes, I trust it does ; and that I shall be enabled to follow this threefold call, which urges me to look to the things which are unseen and eternal, and to follow those who through faith and hope inherit the promises. It is true that this trial is to me just now peculiarly great, because my dear two daughters are on their way from England. We, of course, fondly anticipated that their beloved mother’s care would have been granted to them after their arrival here ; and they had fondly written their anticipation of helping her in her work and illness. But God has ordered otherwise ; yet I am sure that He does all things well, and that he will do the best for them. But my heart bleeds for my dear girls. I am setting out to Madras to meet them. How great their loss ! For them, and for myself, I entreat the prayers of yourself, dear brother, of our Directors, and of all Christian friends, and I know that I shall have them.”



#### NEW YEAR’S OFFERING TO THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND MISSIONARIES INCAPACITATED FROM LABOUR BY AGE OR INFIRMITY.

As the contributions from several of the churches have not yet been transmitted to the Mission House, the Directors are compelled to defer the publication of the List until a following Number ; and, in the meantime, they would respectfully urge those churches which have not yet had the opportunity of contributing to the Fund, to present their Offering on the first Sunday of the present month of February.

## ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

For Rev. George Hall, Madras. To the Tortex Chapel Ladies' Missionary Working Society, Liverpool—For a Box of Useful Articles, value £23.

For Mrs. Rice, Bangalore.—To the Young Ladies' Missionary Working Association, Wycliffe Chapel—For a Box of Useful and Fancy Articles.

For Mrs. Lewis, Santhapooram. To Friends at Bishopsgate Chapel—For a Parcel of Books for the Native Teacher "Edward Mannerling."

For Mrs. Sargent's Tamil School, Bangalore. To the Ladies of the Rev. T. W. Aveling's Congregation, Kingsland—For a Case of Useful and Fancy Articles, value £45.

For Mrs. Gordon, Vizagapatam. To the Ladies' Working Party, Brixton Hill—For a Box of Useful Articles.

For School at Vizagapatam, under the care of the Rev. W. M. Blake. To Friends at Wallingford—For a Box of Useful Articles.

For Mrs. Addis, Coimbatoor. To the Misses Hope, Wexford, and Mrs. Shaw, Celbridge—For two Boxes of Useful and Fancy Articles.

For Rev. J. B. Coles, Bellary. To the Ladies of Carr's Lane Missionary Working Society, Birmingham, per Mrs. Piercy—For a Box of Useful and Ornamental Work, value £40.

For Rev. E. and Mrs. Porter, Cuddapah. To Miss Grove, Hackney—For a Box of Useful Articles. To Rev. A. Duffy and Friends, Woodbridge—For a Parcel of Useful Articles.

For Miss Aldersey's School, Ningpo. To the Ladies of Carr's Lane, Missionary Working Society, Birmingham—For a Box of Useful and Ornamental Work, value £30.

For Rev. H. Helmore, South Africa. To the Young

Ladies of Arley Chapel, Bristol—For a Box of Clothing and Useful Articles.

For Rev. R. B. Taylor, Cradock. To the Working Missionary Society, Castle Gate Chapel, Shrewsbury, and Miss Scammell's Ladies' Seminary, Shrewsbury—For two Boxes of Clothing.

For Rev. W. J. Gardner, Kingston. To the Bunyan Meeting Missionary Working Party, Bedford—For a Box of Clothing and Useful Articles, value £33 7s.

For Mrs. Clark, Jamaica. To Mrs. Alexander, Reigate—For a Box of Valuable Articles. To Mrs. Perks, Watford—For a Box of Straw Hats. To Friends at Chatham, per Miss Mullinger—For a Box of Clothing and Useful Articles. To Mrs. Teede—For a Box of Clothing.

For Rev. A. Lindo, Jamaica—To the Committee of the British and Foreign School Society—For a grant of School Materials.

For Brunswick Station, Berbice. To the Committee of the Religious Tract Society—For a Grant of Tracts, value £10.

For Rev. Henry Royle, Aitutaki—To the Juvenile Missionary Working Society, Devonport, per Miss Pyer—For a Box of Clothing.

To Ladies, per Mr. J. Scott, Hamburg—For a Box of Clothing. To Mr. P. Cook, Sherston—For a Chest of Drapery and Useful Articles. To John Street Female Bible Class—For a Parcel of Clothing. To Crescent Chapel School Girls, Liverpool—For a Parcel of Clothing for South Africa. To Mr. J. Young, Chatham; to H. Thompson, Esq., Framlingham; to Mr. George Miller, Bishop's Stortford; to A Friend, per C. Jupe, Esq., Mere; to Mrs. Burnett, Bath; to Mrs. Jones, Nottingham Place, Marylebone; to S. F., Deptford; to Mrs. Potter, Blackheath; to J. P.; and to A Friend—For Volumes and Numbers of the Evangelical and other Magazines.

## MISSIONARY CONTRIBUTIONS.

To the 14th January, 1858, inclusive.

E. C. for extended Operations in India	25	0	A Well-wisher to the Cause	0	4	6	Holloway Sunday School Boys, for the Native Boy, Joseph Ling	3	0	Weigh House, Juvenile Society.
Lt. Col. Fennings, for Central South Africa	25	0	Duncan McCullach, Brig "Bona Fide," per Mr. T. Baldwin, Sailor's Home	0	5	0	Islington Chapel, J. Lewin, Esq.	5	0	Mr. J. A. Russell, Treasurer.
A Thank Offering to Almighty God for His sparing mercy	25	0	H. W. H.	0	3	0	John Street Chapel, Marcus Martin, Esq.	30	0	For the following Native Children: viz.—
S. Thorowgood, Esq., for India	5	0	Miss Biggs's Bible Class, for Mrs. Muirhead's School, Shanghai	5	0	0	Joseph Procter, in Rev. E. Porter's School, Cuddapah	3	10	0
Ditto, for Central South Africa	5	0	Barnsbury Chapel.			0	John Howe, Rev. G. Hall's School, Madras	0	0	John Howe, Rev. G. Hall's School, Madras
A Thank Offering to Almighty God for His sparing mercy	25	0	Ladies Branch, on account	6	11	6	Lorrainore Sunday School	0	10	7
J. F. Halford, Esq., for Central South Africa	10	0	Bishopsgate Chapel.			0	Miles Street United Methodist Free Church Sunday School, Juvenile Association for a Boy at Madras, to be called William Symons, Quarter year	1	0	Emma Watson, Isabella Nixon, & Harriet Williams, Mrs. Porter's School, Madras
F. Tuckett, Esq., for Central South Africa	10	0	Ladies Branch, on account	6	11	6	Robert Street, New Cut. Sunday School	0	8	0
S. Ellis, Esq., for Central South Africa	5	5	Buckingham Chapel.			0	Tonbridge Chapel.	2	10	0
For School at Cuddapah.			Pupils of Miss Brake's establishment	7	3	0	Mr. J. H. Cuff, Jun.	2	10	0
Miss Struthers, including 4 <i>l.</i> for the Boy William Struthers	14	0	Camberwell, Friend, by Rev. J. Burnet.	50	0	0	Ditto, for the Native Boy, Harcombe Cuff	2	10	0
M. Brankston, Esq.	1	1	Clapham.			0	Ditto, for the Home Chapel, Trevandrum	2	10	0
	157. 1 <i>s.</i>		Auxiliary, on account, per D. Bristed, Esq.	4	7	4	Annie Cuff's Missionary Box	0	6	0
J. L. Morton, Esq.	5	0	Per Misses Miller & Voysey, for the Native Girl at Cuddapah, Maria Betts.	3	0	0	7 <i>l.</i> 1 <i>s.</i> 9 <i>d.</i>			40 <i>l.</i>
X. Y.	5	0	Ebenezer Chapel, Shadwell.							
Rev. J. Taylor	2	0	Waterloo Street, Camberwell.							
J. & E. B. for the Widows' and Orphans' Fund	3	3	Per Mr. Kearsley, on account							
A Friend, for Mrs. Addis's School, Coimbatore	1	0	Branch School	0	4	6				
L. Cook	0	6	Sunday School	0	14	3				

Master J. D. Mason's Missionary Box .....	0 4 6	DEVONSHIRE.	GLOUCESTERSHIRE.	Ladies' Association 8 17 6
BEDFORDSHIRE.		Brixham, Rev. H. Cross .....	Bristol Auxiliary Society, per W. D. Wills, Esq., on account .....	Sabbath Schools 2 11 4
Bedford.		Exeter.	140 0 0	Missionary Boxes 16 2 0
Howard Chapel.		Rev. D. Hewitt.		Less Expenses 1 2 2
Rev. W. Alliott.		A. Z. 15 0 0		
Collection .....	3 14 6	Mrs. Craister 5 0 0		
Collected by—		207.		
Miss Alliott .....	5 4 11			
Miss Bull .....	0 13 8			
Mr. Mc Farlane .....	1 17 0			
117. 10s.				
CAMBRIDGESHIRE.		Lapford.		
Royston District.		Rev. W. H. Bassett.		
Melbourn, Rev. A. C.		Wm. Croote, jun. 1 1 0		
Wright .....	3 11 1	Wm. Croote, sen. 0 10 0		
		Philip Kelland. 0 10 0		
CUMBERLAND.		Rev. W. H. Bassett. 0 10 0		
Brampton.		Congregation. 1 10 0		
Sunday Collections. 1 10 0		Morchar. 0 10 0		
Public Meeting .....	2 11 4	Small sums 0 8 4		
T. H. Graham, Esq. 1 0 0		51.		
Boxes.				
Miss Mary Graham 0 6 10				
Master Graham Robert 0 6 8				
Miss Modder .....	0 5 0			
Fines. 0 1 11				
Castle Canock, Collection at Public Meeting .....	1 7 3			
Exs. 10s. 6d.; 6d. 18s. 3d.				
DERBYSHIRE.		Topsham.		
Auxiliary Society, per T. Harrison, Esq.		Rev. R. Fletcher.		
Ashbourne .....	14 16 8	Rev. R. Fletcher (A.) 1 1 0		
Belper.		Anonymous. (D.) 1 0 0		
Collections. 8 5 11		Mrs. Marsh. (D.) 0 7 0		
Children's Subscriptions. 0 7 0		Collected by Ladies' Association. 2 0 0		
Miss Crofts .....	0 8 1	Missionary Boxes. 1 0 0		
Miss Clarke .....	0 6 5	Collection at Public Meeting. 1 13 3		
Master Calvert .....	0 6 5	Ditto after Lecture by Rev. D. Hewitt 0 13 7		
Miss Harrison. 1 5 7		Collected by Mr. W. Helmore, from Sunday School Children. 0 17 9		
Exs., 2 years, 21s. 9d. 18s. 8d.		Ditto, Bible Class. 0 5 0		
Green Bank .....	1 10 0	Exs. 4s. 6d.; 6d. 18s. 1d.		
	26 5 8			
Wirksworth.				
Rev. Wm. Southwick.		ESSEX.		
Collected by Miss Wright.		Auxiliary Society, Per T. Daniell, Esq.		
Mrs. Nuttall. 0 5 0		Braintree District.		
Mr. George Wright 0 5 0		Per Mr. Tabor. 13 14 8		
Mrs. Adams .....	0 4 4	Per Rev. J. Carter. 46 7 5		
Miss Wright. 0 10 0		Per Mr. Piper. 103 7 0		
Miss Wright's Box. 0 11 8		Chelmsford, Baddow Road, Rev. G. Martin. 7 12 6		
Mr. Wm. Tomlinson 0 2 6		Coggeshall, per Mr. Gardner. 31 12 6		
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